

FORTH

CENTRAL AMERICA NUMBER

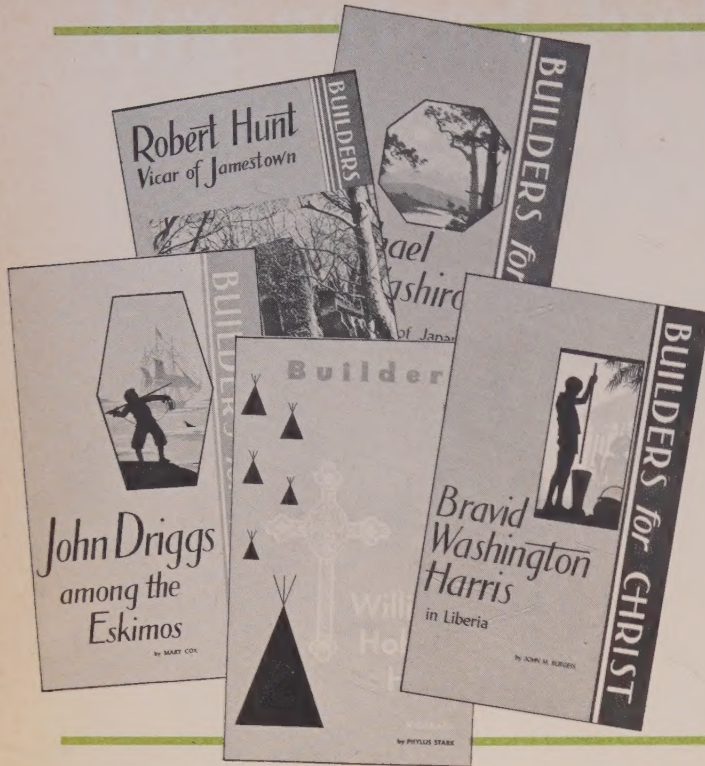


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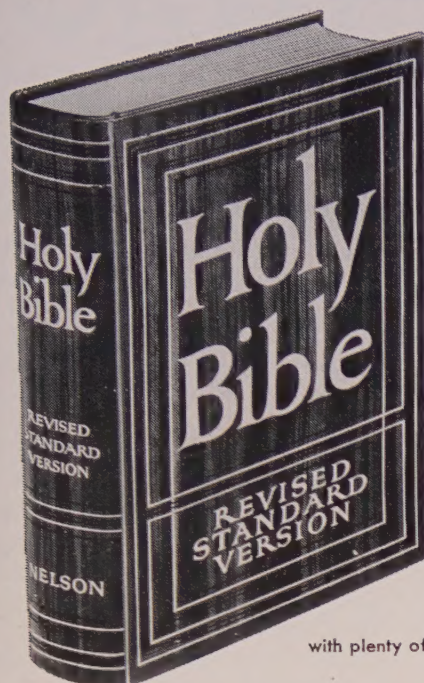
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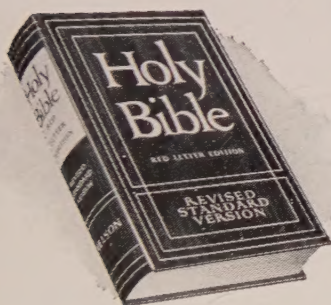
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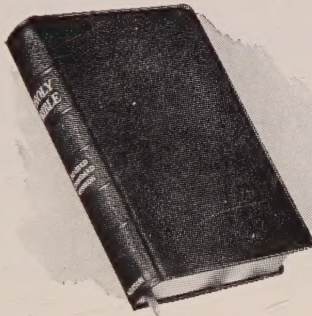
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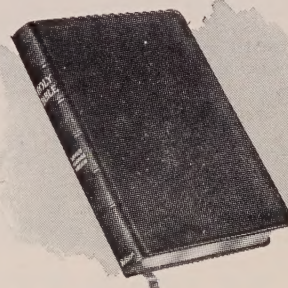
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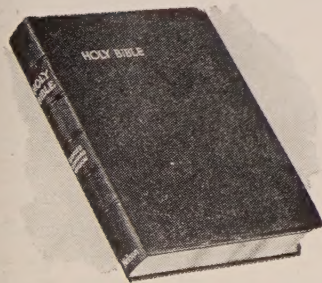


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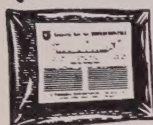
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Turning the Pages

ON June 5, 1957, at San Salvador, El Salvador, the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, and the Rt. Rev. Gerald Henry Brooks, Bishop of British Honduras, signed the official documents transferring Guatemala, El Salvador, and Honduras from British jurisdiction to the American Church. These three countries are grouped together with Costa Rica and Nicaragua, both formerly in the Missionary District of the Panama Canal Zone, to form the new Missionary District of Central America.

As missionary bishop of the new jurisdiction, the House of Bishops elected the Rt. Rev. David E. Richards, formerly Suffragan Bishop of Albany. Bishop Richards, who has served as a missionary in Costa Rica, Colombia, and the Canal Zone (FORTH, March, page 20), took up residence in San Jose, Costa Rica, in February.

This month the contents of FORTH are devoted entirely to Central America, the fourth in a series of special issues (ALASKA, September, 1954; LIBERIA, March, 1956; HAITI, March, 1957) based on the surveys of the National Council's Unit of Research and Field Study (FORTH, January, page 11). Much of the information contained herein is based

on the preliminary survey of Central America completed by the Unit in 1957 under the direction of the Rev. Joseph G. Moore, assisted by his wife, Ruth S. Moore, and Robert Scott, Assistant Professor of Political Science at the University of Illinois, and a field staff of trained clergy and laymen in each of the countries visited.

Churchwoman Purchases Miniatures

The two miniatures, portraits of eighteenth century gentlemen, (FORTH, May, 1957, page 1) bequeathed some years ago to the Missionary Society have now found a new home. In response to the story in FORTH, a Chicago Churchwoman, who was making a collection of miniatures as a memorial to her father, purchased the miniatures. Thus, this bequest served a double purpose: funds were made available through their sale for the missionary work of the Church, and a daughter of the Church was able to gratify a desire to honor her father.

Missionary Offering Receipts

Our attention has been called to several errors in the list of Church School Missionary Offering receipts for 1957 published in February FORTH, page 25, and to additional receipts since that issue went to press. A new listing, up to date through January, 1958, is therefore included in this issue (page 4).

Committee Is Appointed On Anglican Relations

A PRESIDING BISHOP's Advisory Committee on Anglican Relations has been appointed.

The Presiding Bishop is chairman *ex-officio*, a bishop will be vice chairman, and at least two members of the committee will always be from the Joint Commission on Ecumenical Relations.

Appointees to the new committee include four members of the Joint Commission, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York; the Rt. Rev. John S. Higgins, Bishop of Rhode Island; Clifford P. Morehouse; and the Rev. James W. Kennedy. Other members are the Rt. Rev. Horace W. B. Donegan, Bishop of New York; the Rev. Howard A. Johnson; the Rev. C. Rankin Barnes; and Mrs. Henry Hill Pierce.

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FORTH

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APRIL 1958

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Contents

Heroic Apostles	<i>By the Rt. Rev. Henry Knox Sherrill</i>	9
Easter Message from the Presiding Bishop		
Countries of the Corn Meal Men		12
Historic, sociological, and economic glance at Central America		
Central America in Books	<i>By Robert E. Scott</i>	18
Map of Central America		19
Mountains and Mayan Memories		20
The Face of Guatemala		
Salvadorian Switzerland		22
El Salvador: Smallest Central American State		
Highland Honduras		24
Unhurried Honduras Faces Change		
Nascent Nicaragua		26
Backward Nation is Largest State		
A Rich Coast and a Railroad		28
Costa Rica Banana Line Bears Fruit for the Church		
•		
Check Your Calendar	5	Let Us Pray
Churchmen in the News	6	Turning the Pages
2		
•		

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FORTH

CENTRAL AMERICA NUMBER



THE COVER. Guatemalan Indian girl is descendant of ancient Mayas. Contrasting cultures characterize Central America. There is unity and disunity within each nation, there are similarities and diversities between each of the five sister States which compose the new Missionary District of Central America to which this issue is dedicated.

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Receipts from January 1, 1957 through January 31, 1958

Alabama	\$ 6,036.80	Nevada	685.90
Alaska	1,100.90	Newark	15,280.24
Albany	5,333.07	New Hampshire	\$ 2,659.45
Arizona	2,266.31	New Jersey	7,694.05
Arkansas	2,774.34	New Mexico & S.W. Texas	692.08
Atlanta	2,921.61	New York	9,541.90
Bethlehem	7,110.82	North Carolina	6,119.98
Brazil	0.00	North Dakota	464.39
California	8,811.77	Northern Indiana	5,407.48
Central America	107.35	Northern Michigan	654.82
Central New York	6,714.63	North Texas	1,709.23
Chicago	6,555.22	Ohio	12,312.84
Colorado	5,146.29	Oklahoma	2,397.13
Connecticut	20,655.97	Olympia	4,613.45
Cuba	14.85	Oregon	3,988.16
Dallas	0.00	Panama Canal Zone	485.22
Delaware	4,880.29	Pennsylvania	30,044.72
Dominican Republic	155.67	Philippine Islands	80.89
East Carolina	4,701.11	Pittsburgh	6,097.86
Eastern Oregon	680.56	Puerto Rico	351.83
Easton	2,171.93	Quincy	1,560.03
Eau Claire	414.10	Rhode Island	6,861.14
Erie	3,012.59	Rochester	4,347.72
Florida	3,576.66	Sacramento	2,666.30
Fond du Lac	1,818.99	Salina	667.07
Georgia	2,175.90	San Joaquin	2,122.92
Haiti	57.06	South Carolina	1,723.93
Harrisburg	4,668.57	South Dakota	1,947.38
Honolulu	3,077.68	South Florida	10,681.79
Idaho	1,368.71	Southern Ohio	8,396.90
Indianapolis	2,362.86	Southern Virginia	7,154.81
Iowa	2,012.26	Southwestern Virginia	4,468.52
Japan	3.67	Spokane	2,396.73
Kansas	2,261.08	Springfield	1,121.12
Kentucky	4,956.68	Tennessee	8,816.91
Lexington	325.60	Texas	10,968.44
Liberia	594.04	Upper So. Carolina	3,193.34
Long Island	3,254.66	Utah	905.26
Los Angeles	19,584.89	Vermont	1,158.39
Louisiana	6,870.97	Virginia	14,338.61
Maine	2,262.95	Virgin Islands	262.68
Maryland	14,912.52	Washington	7,923.32
Massachusetts	20,201.13	Western Massachusetts	6,449.93
Mexico	10.67	Western Michigan	3,526.73
Michigan	11,609.59	West Missouri	1,520.84
Milwaukee	3,293.87	Western New York	6,576.17
Minnesota	6,224.33	Western No. Carolina	1,984.90
Miscellaneous	127.42	West Texas	4,610.70
Mississippi	3,462.23	West Virginia	1,736.24
Missouri	2,877.39	Wyoming	117.15
Montana	1,449.68		
Nebraska	1,943.15		
		TOTAL RECEIVED	\$460,398.90

University of the South Opens Isotope Laboratory

THE University of the South, Sewanee, Tenn., owned by twenty-one southern dioceses, is offering a course cutting across three disciplines, physics, chemistry, and biology, giving basic training in the techniques of using radioisotopes. A newly-equipped isotope laboratory has been installed for the course, one of the first of its kind to be offered undergraduates in the United States, and has been approved by the Atomic Energy Commission.

North Texas to Seek Diocesan Status

THE Missionary District of North Texas has relinquished all financial aid from the General Church and will petition for consent to organize as a diocese at General Convention, Miami Beach, Fla., October 5-17. North Texas is the last missionary jurisdiction in the State of Texas which also comprises the Dioceses of Dallas, Texas, West Texas, and New Mexico and Southwest Texas. The latter became a diocese in 1952.

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United Negro College Fund Admits St. Paul's

ST. PAUL'S COLLEGE, Lawrenceville, Va., an affiliate of the American Church Institute for Negroes, has been admitted to membership in the United Negro College Fund. St. Augustine's College, Raleigh, N.C., another ACIN school, was admitted in 1948 and received more than \$30,000 from the Fund in the past year.

In addition to raising about ten per cent of the operating costs of its thirty-three member colleges the Fund provides consultative services on curricular problems and business management. Churchman Lee H. Bristol, Sr., chairman of the Bristol-Myers Company, has been the Fund's national campaign chairman for the past two years.

Three Conferences Held For Overseas Students

EAST and West, their races, culture patterns, nationalism, and Christianity were topics of discussion at a recent International Student's Conference at Brent House, Chicago, Ill., the Church's only residence for foreign students. The contribution of foreign students to American student life was explored at a similar gathering held near San Francisco, February 28-March 2. Students from England, India, Pakistan, South, West, and East Africa, Japan and Canada, as well as the United States, took part in the first Anglican Student Fellowship held on the East Coast for four days between Christmas and New Year's.

Check Your Calendar

APRIL

3 Maundy Thursday
4 Good Friday
6 Easter Day

18-20 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.

20 National Christian College Day

22-24 National Council Meeting, Seabury House, Greenwich, Conn.

25 St. Mark

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Radio

Church of the Air, Sunday, April 13, 10:30 p.m. EST. CBS Radio. The Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti.

Viewpoint, Saturday evenings, 6:15 to 6:30, (E.S.T.), Mutual Broadcasting Network. Fifteen-minute interviews.

The Finders, interview series of thirteen fifteen-minute programs, featuring the Rev. Canon Bryan Green. For local radio stations.

The Search, series of thirteen fifteen-minute dramatic programs with Robert Young as host. For local radio stations.

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CHURCHMEN IN THE NEWS

The President's President

IF the irresistible force and the immovable object ever decide to collaborate in some super-colossal road-block, it's a safe bet that somebody will send for John Alfred Hannah to shoulder them both out of the way. In fact, some people think that's just what President Eisenhower had in mind last December when he named Dr. Hannah chairman of the Civil Rights Commission.

The Churchman from Michigan is a man who faces into the breeze, and has been known to stir up a bit of breeze himself. At Michigan State University they'd call it a whirlwind. An alumnus, class of 1923, Dr. Hannah came back to the campus in 1935 as secretary of the State Board of Agriculture, the governing body of what was then Michigan State College of Agriculture and Applied Science. Buildings began to go up, and more of them went up after Dr. Hannah took over the presidency from his father-in-law, Robert S. Shaw, in 1941. Today the quondam college of agriculture is a full-fledged University, pioneering in the field of general education, with Ph.D. candidates among its 20,250 students and \$100,000,000 worth of facilities it didn't have seventeen years ago. On many of the buildings are prominent signs reading "Constructed Without Expense to the Public," testimonials to Dr. Hannah's "self-liquidating" fiscal policies. Other new classrooms and libraries bare of signs prove that the president can persuade penurious politicians. Confronted by Dr. Hannah's six-feet-one and pounding logic, (he studied law briefly before switching to agriculture) the reputedly cheese-paring Michigan State Legislature put up the funds with only token protest.

The new dormitories are integrated. Dr. Hannah took his stand on race relations in the first weeks of his presidency, insisting for one thing that Michigan State's athletic teams cancel contests anywhere that Negro players might be denied equal rights. When someone suggested a

quota system for hiring Negro faculty members, Dr. Hannah squelched him with a succinct "It is not the policy or practice of the university to examine the color of a man's skin for the purpose of either qualifying or disqualifying him from employment."

Son of chick-hatchery operators in Grand Rapids, Iowa, Mr. Hannah worked for his alma mater as an extension specialist in poultry husbandry during his first ten years out of college. He took a leave of absence when the government tapped him for the first time, to serve with NRA. It was not until 1953 that Everybody's Uncle called again, this time looking for an Assistant Secretary of Defense for Manpower and Personnel. President Hannah plunged unhesitatingly into the hot water and hit an iceberg. It was the National Guard, as determined not to be Federalized as he was to get it done. He also found himself a buffer between Defense Secretary Charles E. Wilson, who wanted military manpower cuts, and the Armed Forces, who didn't. But when the WCTU and its allies teamed up with organized retail liquor dealers and converged on the Pentagon, it almost seemed that there was an odor of fermentation. For opposite reasons both groups happened to be



John Alfred Hannah

pushing the same piece of legislation—a ban on sale of liquor on military posts. Dr. Hannah considered it important for morale—and servicemen went on buying.

Dr. Hannah stepped down as Assistant Secretary of Defense in July, 1954, and was awarded the Medal of Freedom. He retained chairmanship of the United States Section of the Permanent Joint Board on Defense, Canada and the United States, and is on constant call as an advisor to various government agencies and committees.

The two-year study of civil rights he is to make will take Dr. Hannah back to the Potomac, but East Lansing is still home to him, his wife, their three sons and one daughter. All the members of the family old enough to be confirmed are communicants of All Saints' Church, which serves the Episcopal students of Michigan State. The doctor will be a deputy to General Convention in October.

The address of the Civil Rights Commission in Washington is Department of Justice. John Alfred Hannah intends to see that the address fits.

• The Overseas Department has announced the appointments of THOMAS D. HUGHES and JEFFERSON C. STEPHENS, JR., to the Missionary District of Honolulu. Mr. Hughes, a native of Athens, Ohio, is a senior at Bexley Hall, Gambier, Ohio. Mr. Stephens is a senior at the Church Divinity School of the Pacific, Berkeley, Calif., and hails from Santa Monica, Calif. Mr. Hughes and Mr. Stephens with his wife and daughter expect to leave for Honolulu this summer. . . . ELIZABETH DANIEL, a newly appointed missionary, has taken up her duties in Brazil as assistant to Carmen Wolff, working primarily in Christian education with special emphasis on women's work and the enlistment and training of women workers.

• The National Council, at its annual meeting in February approved the resignation of the REV. GORDON T. CHARLTON, JR., as Assistant Secretary in the Overseas Department to become rector of Christ Church, Mexico City, and the appointment of the REV. ROWLAND J. COX, at

continued on page 32



“Because I wasn’t sleeping well,
my doctor started me on Postum”

“I was tired so much of the time... and yet, I slept poorly. I found I was edgy, food didn’t taste right.

“I love coffee and I found the more tired, nervous and upset I felt, the more coffee I drank.

“Finally, I went to the doctor and he pointed out that perhaps I was ‘over-coffee’d’—getting too much caffeine. He suggested a change—advised me to drink Postum instead because Postum’s 100% caffeine-free.

“You know, Postum’s really good, doubly so because I sleep and feel so much better. My wife says I look and act younger, too!”



Postum is 100% coffee-free

Another fine product of General Foods.



LET US PRAY

EASTER 1958

EDITED BY THE REV. CHARLES W. F. SMITH

FORTH

APRIL 1958

VOL. 123 NO. 4

THY death, O Lord, we commemorate,
thy resurrection we confess, and thy second coming we await.
Glory be to thee, O Christ.

Worthy art thou, for thou wast slain,
and didst purchase unto God with thy blood men of every tribe,
and tongue, and people, and nation.

*Unto the Lamb be glory!
Salvation unto our God which sitteth on the throne and unto the Lamb.*

CHURCH OF SOUTH INDIA

O LORD Jesus Christ, we pray thee
to cast the shadow on thy cross on the shadows of our mortal life,
that it may turn them all bright with the promise of life eternal.

WE give thee thanks, Almighty Father,
who has delivered us from the power of darkness and translated us
into the kingdom of thy Son:
Grant, we beseech thee,
that as by his death he has restored to us hope and peace,
he may raise us up with him to life eternal:
through the same Jesus Christ our Lord.

MOZARABIC LITURGY

O GOD, who in the exaltation of thy Son Jesus Christ
dost sanctify thy universal church;
Shed abroad in every race and nation the gift of his Spirit;
that the work wrought by his power, at the first preaching of the Gospel,
may be extended throughout the whole world:
through the same our Lord Jesus Christ.

THE GREY BOOK

NOW let the heavens be joyful,
Let the earth her song begin,
The round world keep high triumph,
And all that is therein. . . .



Resurrection of Christ by Giovanni Bellini, Berlin, Kaiser Fredrich Museum

HEROIC APOSTLES

A MESSAGE FROM THE
PRESIDING BISHOP

FOR many centuries the world has heard the joyous proclamation *The Lord is Risen*. All of us have known as many Easters as we have years. Have we therefore lost something of the impact of the Good News? This should not be, for even though the fact of the Resurrection remains constant, we are never the same. Within and without there are sundry and manifold changes.

During the year many of us have lost the visible presence of those near and dear to us. Life everlasting is more real. As we grow in age, we should also grow in grace with a deeper understanding of those things which are eternal. In the world men's hearts are failing them for fear, and there is perplexity of nations. What of the future? Does the struggle aught avail?

Here are new factors which make the age-long message vibrant with meaning and shine as a sorely needed light in the current darkness. *He is Risen*. The powers of evil are overcome. God reigns. The first Easter changed the disciples from discouraged and fearful men into heroic apostles of their Lord.

God grant that this transformation may through God's gift be wrought in us.
He is risen indeed.

Aug. K. Shumier

Five Nations, One Christ



By the Rt. Rev. David E. Richards

THE rather special and most unique aspect of the Church's newest missionary jurisdiction is the fact that it comprises five very separate and distinct national groups. While all five nations are Spanish in background, and culture, each one has developed a strong sense of nationality. This factor will influence the Church's work in Central America more than any other single aspect of the entire area. Above everything else these sharp lines of national distinction pose real difficulty in developing a sense of unity such as most dioceses and missionary districts enjoy. In many instances a geographic center reinforces this helpful sense of unity, and yet in Central America it would appear that the Church will never be able to have a generally-accepted focal point for all five republics.

As we now face the need for developing a diocesan structure, the usual pattern of organization must be modified to meet these highly unusual circumstances. Diocesan administration can never become greatly centralized without becoming at the same time a self-defeating process. While this may look at first like a seri-



ous drawback, it may, on the other hand, be turned to real advantage.

At the present time all existing work in Central America is in English. There are many reasons why this should be so, but in facing the future we must soon initiate a Spanish-speaking ministry. To do this two things are essential: First, a staff of clergy who are effectively bilingual, possessing a language skill considerably in excess of what is required to order one's meals and travel about in Latin America. These clergy will require at least a full year of intensive language study

before attempting work in the new language and new culture.

Second, once the language facility is acquired, there must be a plan for opening a series of new Spanish-language missions in each country. The selection of location for this new work must be done carefully and wisely in full awareness to the needs and the likely response

to be found throughout Central America. Therefore, our strategy for the present should be two-fold: first, the initiation of thorough language training for a select group of clergy; and, second, study of the area leading to the decision how best to use those who are prepared for an entirely Spanish-speaking ministry.

It is evident that this cannot be done without a large investment in terms of money and man power by the Episcopal Church in Central America.

While steps should be taken to provide a bilingual ministry in Central America, there is an equally strong claim being made upon us to formulate a plan providing a series of Church-related services throughout the area. Wherever church schools exist they are in dire need of improvement both in plan and curricula. Certain areas clearly call for agricultural services under Church auspices, and in still other areas our Christian concern should drive us quickly to establish medical services. Such services invariably require technical staff and equipment, and such services are a vital and important expression of our Christian mission to Central America.

We begin our ministry in Central America representing the Protestant Episcopal Church in the United



Missionary Bishop,
the Rt. Rev. David E. Richards
has taken up residence
in San Jose, Costa Rica



States of America with abundant enthusiasm for a task that can be done. Our life in Latin America will be a hopeful one. The requirements more than being difficult or severe will be interesting and stimulating. Here is an occasion to demonstrate the fact that Anglicanism is relevant to all cultures because it offers something so basic to all human nature.

Our strongest hope is that friends and associates, our fellow communicants in the United States, will sense the drama and the urgency which should be evident when our Communion determines to enter deeply into another world, but a world which is in effect only yet another part of that One World we offer to Christ.

Countries of the Corn Meal Men

DIFFERENT MIXTURE OF SAME INGREDIENTS GIVES EACH STATE INDIVIDUAL FLAVOR

ON the map Central America is a frail, six hundred-mile twist of land that looks as if it might break between the pressure of North and the pull of South America. Clip out the tiny rectangle of Belize, or British Honduras in the northeast Caribbean corner, deduct the chicken-neck of Panama to the South, and you have the new Missionary District of Central America. Guatemala, Honduras, El Salvador, Nicaragua, and Costa Rica are a handful of proud, colorful little countries that can be grouped for administrative convenience—as they were by the King of Spain. But their individualism has defeated every historic attempt to unite them into a more powerful political entity.

The Central American republics are heirs of two principal New World civilizations, the native Mayan and the Spanish Colonial. They spring from common roots and have, except for some isolated Indians, inherited Spanish as a universal language. But in each country the cultural components have been differently assembled, the bloods of aboriginal, conqueror, and latecoming immigrant laborer mixed in different proportions. In each climate, topography, and economic conditions vary enough to create an environment with a sometimes subtly, sometimes blatantly distinctive flavor.

IN the year 68 A.D. Roman workmen were rebuilding their city, gutted in the reign of Nero. On the other side of the world, unaware of their existence as they were of his, a bronze-skinned Indian stonecutter was finishing a job in the city of Uaxactún by carving a date in the dot-and-dash numerals of his people. Archaeologists have deciphered it, the oldest recorded date in the New World.

The stonecutter belonged to one of the most complex and advanced civilizations that human beings have

ever created. Cradled in Guatemala, the Mayan empire engulfed most of what is now Honduras, Belize, and El Salvador. Its trade routes and influence stretched north to the Aztec kingdom of Mexico, south to the Incas empire of Peru. It was a model for the promising Chorotega civilization springing up in Costa Rica, a glittering legend to the still-nomadic tribes of Nicaragua.

Seven-story stone palaces, temples decorated with intricate sculpture, gigantic pyramids towered above the thatched houses of its great cities, which were connected by a network of fine highways. Along them Mayan merchants transported silk and cotton cloth, ornaments of bronze and gold, garments of feathers, exquisite ceramics, and cacao, but principally corn, the vital grain around which their economy and life was built. Young Mayans played basketball on stone courts with rubber balls, Mayan dentists inlaid the teeth of wealthy patrons with jade or bright stones. Mayan astronomers charted the courses of the planets, and conceived a superbly workable calendar of eighteen twenty-day months com-

pleted with an annual Leap Week devoted to feasting and religious ceremonies.

The theology of the Mayas was dualistic, with a pantheon of earth-gods opposed to sky-gods. They were served by several orders of priests and an order of sacred virgins under temporary vows, worshipped in the magnificent city temples and at roadside shrines where incense and flowers were offered to propitiate them. So similar were some Mayan rites to those of early Christians that pioneer Spanish priests decided St. Thomas must have touched Central America in his apostolic voyaging. But the Mayas recognized no full, perfect, and sufficient sacrifice. Gentle and peaceful though they seem to have been, their altars were ritually stained with human blood.

For six hundred years the Mayas dominated the bridge between the Americas, cutting further and further into the jungle as their cities grew in size and splendor. Then, with a mysterious suddenness, their civilization ended. Whether they were stricken by plague, famine, earthquake, superstitious fear, or political



Kofod

Where railroads and roads are rare, one of the oldest and one of the newest forms of transportation combine as easiest method to get goods to market



United Fruit Co.

Mayan ruins of Zaculu offer evidence of greatest Guatemalan civilization



United Fruit Co.

Relic of Spanish domination, old fort is Costa Rican national museum



Gendreau

Fiesta of St. Thomas brings costumes and pageantry reminiscent of pre-Christian Central America to steps of Roman Catholic church in Chichicastenango, Guatemala

disaster, no one knows. But the Mayas abandoned their cities and migrated *en masse* to Yucatan, where their history merges with that of Mexico. Only a few tribes remained in the motherland, and they deserted the hot, tropical lowlands to which their people had always clung in favor of the cooler and more healthful highlands. There they became small farmers, collecting into a few feeble villages, but never again returning to the brilliant cities they had left behind. The temples, the palaces, and the pyramids were devoured by the voracious jungle that

had yielded to them. The last carved date uncovered is 639 A.D.

THE glories of the Mayas were hardly a memory to their descendants when, in 1523, the handsome young adventurer Pedro de Alvarado appeared in Guatemala at the head of his Spanish troops. Ten years earlier Vasco de Balboa, in the wake of Columbus, had prodded his weary henchmen across the Isthmus of Panama to halt astounded at the expanse of the Pacific. Since 1530 Her-

continued on next page



Guatemalan Indian women
wash clothes at municipal tub

United Fruit Co.

Countries of the Corn Meal Men . . . cont

nan Cortes had been plundering Aztec Mexico in the name of God and King Charles. But hardly a rumor had reached the sleepy, ingrown, tribal villages of the Guatemalan mountains. Dispatched by Cortes, Alvarado's white-faced conquistadores in their gleaming armor, astride their snorting war-horses, creating incredible thunder with their guns, made short work of subduing the defensive bands of brave but hopelessly outclassed and bewildered Indian tribesmen. Indian women, schooled to domination by their own men and unschooled to inhibition by the prevalent culture, accepted the strangers without resistance. Their children were the first of the *mestizos*, or *ladinos*—people of mixed blood who form roughly half the citizenry of Central America today. It was not in the initial Spanish stronghold, now modern Guatemala, however, that the mixing of races and cultures was most extensive. Even today upwards of sixty-five per cent of Guatemala's population is of pure Indian extraction, and it is there that the most significant memorabilia of the Maya civilization can be found.

In 1524 Alvarado established his colonial capital, naming it La Muy Noble y Muy Leal Ciudad de Santiago de los Caballeros de Goatemala (The Very Noble and Loyal City of St. James of the Knights of Guatemala). His armies pushed down into Honduras, El Salvador,

Nicaragua, and Costa Rica, north-east into Belize and Yucatan, claiming them, too, for the Spanish king. For the entire territory he took the Indian name Guatemala, variously interpreted Abundance of Trees or Mountain that Vomits Water, after the volcano Agua. Alvarado was named first Governor and Captain General, under orders from the Vice Regent in Mexico.

In most of the conquered regions a *ladino*, or *mestizo* population followed conquest, but in some areas, like Costa Rica, the Indians retreated into the deep jungles, leaving their lands to the conquerors, but

retaining their racial character.

Spanish colonists swarmed to the New World, and land was granted them under the system called *encomiendas*. Along with the land went the natives who lived on it, forced to work or pay a prohibitive tribute to their masters. The landholder was bound in turn to protect his laborers and—the classic justification for exploitation—bring to them the benefits of Christianity.

Franciscans and Dominicans arrived to convert the Indians to Catholicism. Superficially they were successful. The Indian made no protest when the cross of water was marked on his forehead, welcomed the fresh diversion of Mass, learned to answer to his new saint's name, and mastered the rudiments of Spanish. Gradually he even wove the more colorful practices and less subtle doctrines of Catholicism into the pattern of his religion, and eventually the mixture had a stronger flavor of Christianity than heathenism. But for generations he remained a baptized pagan, living



Tilling the soil on slopes of Irazu, Costa Rica's dormant volcano.

Central American agriculture varies from feudal plantations to subsistence agriculture.

Episcopal Church



Tegucigalpa,
inland capital of Honduras

Gendreau

and believing much as his ancestors had always lived and believed.

Presented, in the colonies, with unprecedented opportunities to influence politics, acquire wealth, and bolster their own prestige, the monastic clergy succumbed too easily to the sins of pride and avarice. But they proved themselves the Indian's friend. Counting him among the Church's children they fought to improve his treatment, and finally pushed through legislation to end his virtual slavery.

COLONIAL Central America, was basically a feudal society, white European landowner exploiting native Indian laborer, each living in a cultural world that barely shadowed the other. But between *patron* and *peon* there stretched a ladder of caste. Directly under the Spanish emigrés, who controlled the government and formed the aristocracy, were their children, *creoles*, born in the New World. Unfortunately, inheritance of their parents' position and privilege was not automatic. Many who claimed and were claimed by their parents to be pure *creoles* showed undisguisable traces of Indian blood, which classified them under the law as *mestizos*—and an unblemished white genealogy was necessary for social acceptance to par-



Bull fight
in Costa Rica

United Fruit Co.

ticipate in commerce, to wear certain articles of clothing, or even to carry an umbrella. (If you had enough money and knew the right people you could sometimes keep dry by getting a legal certificate of racial re-classification.)

When a few Negro slaves were introduced in a few settlements, three new rungs were nailed to the racial-social ladder—pure Africans, Mulattoes, and Caribs or zambos, of mixed Indian and Negro blood. These strains were strengthened in more modern times when West Indian Negroes migrated to some Caribbean coastal areas.

The history of three centuries of Spanish rule in Central America is

surprisingly uneventful. There were occasional skirmishes with English or Dutch pirates. There was the brief Captain-Generalcy of Pedro de Alvarado's sister-in-law, Doña Beatriz, who seized the government while wearing mourning for her husband, Alvarado's successor. Doña Beatriz, who presciently signed herself The Unfortunate, ruled exactly a day. On the next the Noble and Loyal City was shattered by an earthquake and deluged by a flood that drowned the new Captains-General. Despite the damage it did, the catastrophe afforded considerable satisfaction to both Indians and Spaniards, who blamed it, respectively, on the god

continued on next page

Countries of the Corn Meal Men

continued



United Fruit Co.

Pagan worship on hill
overlooking Chichicastenango, Guatemala



United Fruit Co.

Banana Workers' families are educated
in United Fruit Company Schools



United Fr

International Bank funds built grain drying and storage plant in Managua, Nicaragua

of the Maya taking vengeance on the conquerors, and the God of the Christians punishing Donña Beatriz. Untouted by feminists though she has been, The Unfortunate achieved a peculiar historical distinction. She is the only woman ruler the New World has ever produced.

ALMOST 280 years to the day after Donña Beatriz and her city fell together, the Captain-Generalcy itself was overthrown. Central America was free from Spain. Gathering discontent with the discriminatory laws and social patterns that refused opportunity to all but an elite few had triggered a series of sharp civil wars, opportunely begun in 1812 while Napoleon was keeping Spain busy on the home front. Mexico, also freshly free under Iturbide, attempted to append the southern countries as a tail to her empire, but the effort failed.

In 1825, taking the United States as a model, the Central American States formed the Provincias Unidas de Central de America. But the barriers to true communication, both physical and psychological, were too high, and the federation fell apart in 1839. Today each nation is an independent republic, whose history bristles with revolutions, dictatorships, intrigues, and border disputes with her neighbors. Still, there is a certain emotional tug toward unity, and sporadic schemes for consolidation have cropped up. Since 1951 the Organization of American States has achieved some success in standardizing educational systems and professional qualifications in all the republics, has taken steps to establish a Central American free trade zone and a system of regional industries to serve all five countries, and has even sent a single representative to a few non-policy-making diplomatic functions.

NEVERTHELESS, there is still no Central American, but only a Guatemalan, a Honduran, or a Costa Rican, and it is difficult to make any blanket statement about his life. However, despite his crowded cities, he is more often than not a villager, living in a rather haphazardly organized little community in an agricultural area. The more able he is the more probable that he is eyeing the advantages of urban life. Sometimes he owns the land on which he grows cacao, bananas or sugar, sometimes he works it for an *hacendado*, or a landowner, who lives, except for an occasional visit, in a distant city. There is usually at least a general store in his village, perhaps several stores, and almost invariably an open market place where he can trade his produce and gossip with his neighbors. Many of them are also relatives, for intermarriage within the village is the rule.

The villager is poor. He is probably illiterate, for statistics on public education do not agree with fact in any of the countries. If he is the father of a family he has almost absolute authority over his wife and children, less pronounced when he is of pure Indian rather than *mestizo* stock.

The climate of the province in

which he lives—which may vary from tropic heat (*tierra caliente*) to genuine cold (*tierra fria*) has much to do with the sort of house he lives in, but it is usually a single-family unit, which he himself has built and keeps in some degree of repair. Sanitation is primitive, at best an open pit latrine. Most common is a one-room house with an outside kitchen, occasionally under a lean-to roof.

If they live along the warm coastal plains members of the family sleep in

continued on page 31



United Thank Offering has built new church in Puerto Limon, Costa Rica. Below, overhead irrigation system waters miles of bananas.



United Fruit Co.

Central America in Books

By Robert E. Scott

THERE is no quick and easy way to learn about Central America out of books, for relatively few studies of Central America as a unit have been produced. One must turn either to more generalized works dealing with Latin America as a whole or to specific studies concerning individual countries. The former are by far more numerous than the latter, but this is by no means the weakness that one might imagine; despite many differences among the countries of Latin America and even among the five States of Central America there are a goodly number of shared traits and conditions. Learning these for the area as a whole allows the reader to concentrate upon variations on the theme when he turns to specific countries.

Probably the best general introduction to Latin America as a whole is William L. Schurz, *Latin America* (New York, Dutton, 1949, \$5), which is a survey of conditions in the area, physical, economic, and social. Schurz' more recent *This New World* (New York, Dutton, 1954, \$6) complements his earlier work perfectly, adding discussions on specific topics such as Spanish and Indian culture, the place of women, religion, etc. Both are eminently readable, providing a great deal of interpretative information without bogging down in excessive detail. I would be-

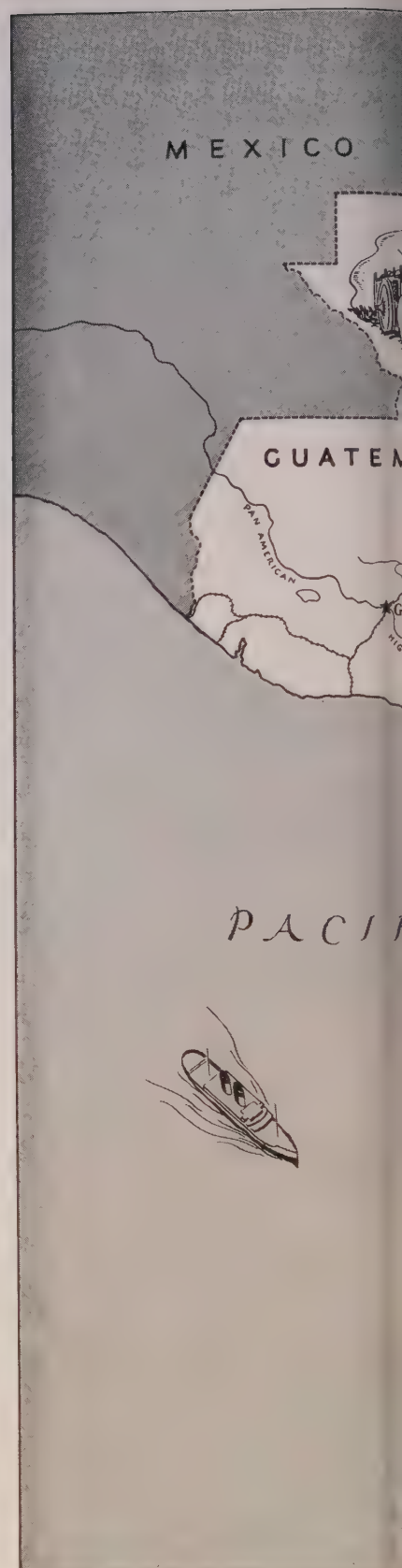
gin here, even though the two books do not limit themselves to the Central American area.

Probably the most definitive history of this region is H. H. Bancroft, *History of Central America* (San Francisco, 1886), but quite obviously it is somewhat outdated. Dana G. Munro's *The Five Republics of Central America* (New York, 1918) brings the story more nearly up to date, but the two studies by Charles M. Wilson, *Challenge and Opportunity: Central America* (New York, Holt, 1941) and *Middle America* (New York, Norton, 1944), which might supply later material are less satisfactory as sources. From the diplomatic if not the domestic, political, and social historical viewpoint, Graham H. Stuart, *Latin America and the United States* (New York, Appleton, 1955, \$6), provides two chapters which are much more complete.

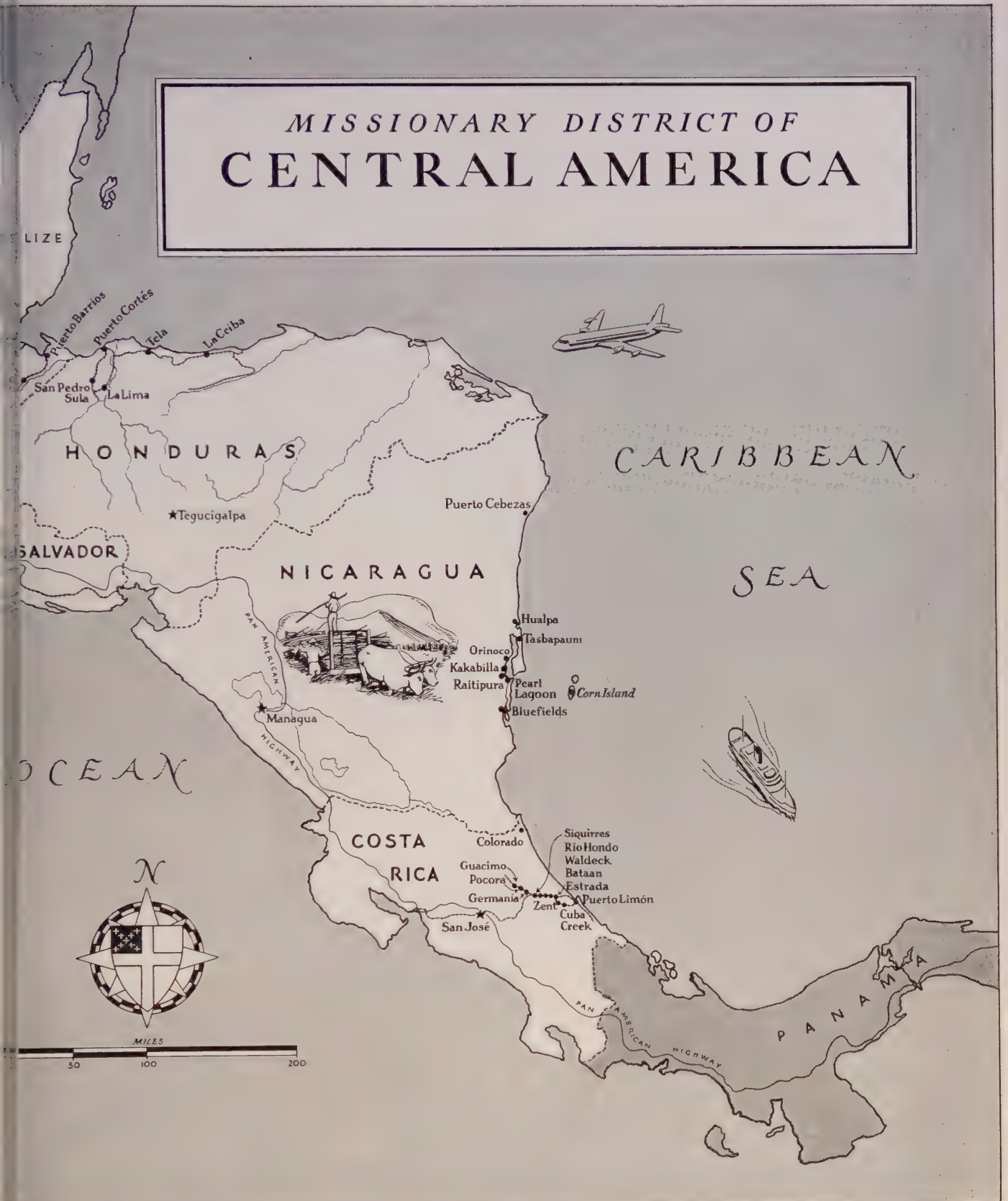
Much of the material basic to an understanding of the Central American States can be found in studies dealing with specific disciplines covering all Latin America. Preston James, *Latin America* (New York, Odyssey, 1950, \$7.50), for example, includes several valuable sections dealing with the geography of the area. Like all really good geographers, James considers the use of material resources and discusses the inhabitants as well as describing landforms and climate. Similarly, studies such as Simon G. Hanson, *Economic Development of Latin America* (Washington, Inter-American Affairs, 1951), Seymour E.

continued on page 33

• An Assistant Professor of Political Science at the University of Illinois, DR. SCOTT assisted the Rev. Joseph G. Moore in the preparation of the National Council's Unit of Research and Field Study Survey of the Missionary District of Central America.



MISSIONARY DISTRICT OF CENTRAL AMERICA



IN area (42,042 square miles) and population (3,500,000) Guatemala almost matches the state of Tennessee. Like Tennessee, too, it is mountainous, and also like Tennessee its mountaineers follow a design for living handed down from a distant past. Unlike the inland Volunteer State, Guatemala has two coasts, a

supports Guatemala's principal industry, agriculture. Her largest crop, coffee, is grown on the mountain slopes, as well as corn, sugar, and rice. In the northern third of the country, where the mountains are quieter, the ash thins out and so does the population, for farming is next to impossible.



Gendreau

Guatemala City is highest and largest capital in Central America

long stretch of Pacific to the west and a northeast window on the Caribbean. She is watered by thirty-seven rivers. Her northern neighbor is Mexico, her eastern one Belize (which she insists belongs to her), and she is touched on her southern border by both Honduras and El Salvador.

The blue-misted mountains of Guatemala have little in common with the stoical Smokies. They are a chain of volcanoes, rising to a high of nearly fourteen thousand feet, ranging from northwest to southwest along the inner edge of a wide Pacific coastal plain, which is cloaked in the lush, tangled green of a tropical rain forest. Some of the cones are cold, retired from terror, but others are still in the active business of belching molten lava. Though earthquakes usually accompany the eruptions, their menace is balanced by beneficence. The volcanic ash fertilizes the soil and so

In the wild, bird-brilliant jungle of Peten, where Guatemala thrusts up into Mexico, chicle for the world's chewing gum is grown. On the hot Pacific plain grow bananas, another principal export—cultivation was concentrated on the Caribbean side until a plant disease struck the plantations. West Indian Negroes, who migrated to Guatemala to work on the United Fruit Company's banana haciendas, have generally not followed the industry across the isthmus, and form an impoverished, English-speaking minority on the east coast.

There are few white men in Guatemala. *Mestizos*, or *ladinos*, of mixed white and Indian blood, comprise about forty-five per cent of the population, live mainly in the eastern provinces, and make up most of the middle class. The rest are full-blooded Indians.

Living in the cool, broad basins between the funnel-shaped volcanic

Mountains and Mayan Memories

EVERYTHING IS STILL TO BE DONE BY THE CHURCH IN GUATEMALA

leaks, the Indians give Guatemala its peculiar national flavor, its color, its strong identification with the pre-conquest past. They might not be descendants, but next-door neighbors of the Mayas whose lowland civilization flourished and was buried in the jungle seven hundred years before the discovery of the New World. Brown-faced Guatemalan women, dressed in their tightly wrapped skirts of vivid, hand-woven cotton, carrying handleless baskets on their glossy, braided black hair, might be the same women who watched Maya priests sacrifice to their gods, or the same who stood in silent wonder as Pedro de Alvarado rode proudly under the Spanish flag.

They live in the same neat, thatched-adobe huts, pound out corn meal for their *tortillas* on the same stone slabs, shape and decorate the same fine pottery, loom the same gaily-colored cloth. The relationship of father to son, husband to wife, family to community is just as it was in 1523. They dance the same graceful, barefoot dances to the same faintly melancholy music the Mayas knew. They speak the same tribal tongue, and it is a different language than the one spoken by the villagers on the other side of the mountain. They are rarely able to read—Guatemala has the lowest literacy rate, (less than thirty per cent) in Central America, and the thirty-five per cent of the children

who do go to school are concentrated in the cities. The number of rural schools has doubled in the last ten years, but they are still barely scratching the surface. Doctors practice in the cities, too—there is one doctor to 122,150 people in rural Guatemala, so medicine in the highlands is still Maya medicine. Some modern health propaganda has inevitably penetrated, however, and there is a resultant increase in the Indian population.

Two things have changed since the conquest: The system of landholding and religion. Maya villagers owned the surrounding farm land in common, and continued to hold the

continued on page 32



Village of
San Antonio,
Lake Atitlan,
Guatemala

Pan American World Airways

Salvadorian Switzerland

CHURCH'S WORK IS JUST BEGINNING IN EL SALVADOR



United Fruit Co.



C.I.A.A.

Coffee beans (top) soak sun for fortnight on finca drying floor. El Salvador's highways are best in Central America. Pan American highway (bottom) runs through San Salvador.

MIDWAY on the mountain tableland of El Salvador, high in the Valley of the Hammocks, lies San Salvador enshadowed by the volcano San Salvador or Quezalpetl. A little more than a year ago a congregation came into being in the capital city of the smallest State in Central America, the smallest republic in the Western Hemisphere with the exception of Haiti. Prior to 1957 sporadic services had been held at the British Legation or in private homes, conducted by visiting missionaries or the Bishop of British Honduras. Still embryonic, but endowed with enthusiasm and energy, this new congregation is the first organized work of the Episcopal Church in El Salvador.

The congregation consists of some fifteen to twenty families, it has a priest in charge, the Rev. Jonas White, a young American born and bred in the Panama Canal Zone; it has a name, the Church of St. John; it has wardens, a vestry, a rented and renovated rectory-chapel, and a determination to build a program and build a church.

Just as San Salvador is the core of the commencement of Church work in this tiny nation, so it is the core of the country itself. The population forms a single cluster, centered around the capital, decreasing in density toward the borders. No part of El Salvador remains unoccupied, most of its land is usable and used. It is the most densely populated State in Central America, in the Western Hemisphere again second only to Haiti. With 224 persons per square mile, its population density exceeds that of Nicaragua thirteen times.

El Salvador is a *mestizo* country, the most advanced *mestizo* State and the most culturally integrated due to small size, good roads, and easy communication. *Mestizo* citizens number ninety-two per cent, white two per cent, and Indian almost six per cent. There are few, if any, Negroes.

Because of restricted lowlands, El Salvador is the only Central American State that does not produce bananas. Coffee is the clue to the commercial aspect, forming ninety per cent of the State's exports—coffee followed by cotton which is cultivated in the low-lying lands on either side of the plateau.

The plateau is a patchwork of fertile fields dotted with volcanos and colonial-style villages. Most cotton, sugar, and cattle, is raised on large haciendas, but coffee is raised on both large and small properties. The class of small landholders, however, is diminishing, the number of landless farmers increasing. The population of the entire country is increasing at the rate of three per cent per year. This, together with her small size and the lack of an Atlantic outlet for her exports, contributes to the economic problems of El Salvador. Nevertheless, only two countries, Brazil and Colombia, lead El Salvador in the shipment of coffee, and the siphoning of once-somnolent coffee capital into light industry and agriculture has pushed El Salvador ahead of some of her larger and wealthier—in terms of natural resources—neighbors.

Sometimes compared to Switzerland, this small state differs, geologically, for her mountains more often are lava than granite: through the plateau protrude no less than fourteen volcanos or volcanic mountains exceeding three thousand feet. Economically, however, the resemblance to Switzerland is strong. Despite the lack of raw resources, El Salvador is beginning to make the most of what she has. Government encouragement of diversified agriculture and light industry such as textiles, tobacco products, meat packing, distilling, farm products, sugar milling, and recent trade treaties with her neighbors suggest that El Salvador may become a service State in Central America supplying capital and light manufac-

continued on page 36



Gendreau

Volcano referees
Salvadorian
soccer game



First apartment buildings
in San Salvador
overlook slum area

Monkmeyer

Highland Honduras

PATTERN OF CHURCH'S MISSION MAY SHIFT WITH CHANGING ECONOMY



Center of Honduran banana industry, La Lima, offers opportunity for Episcopal congregation

United Fruit Co.

Along the road near old Mayan city of Copan



United Fruit Co.

HONDURAS means Land of Great Depths. Most mountainous of the five Central American Republics, Honduras actually is a vast highland fringed by two small coastal plains. Geographically and politically Honduras occupies a unique and rather unenviable position. With four hundred miles of Caribbean coast and only forty miles of Pacific, the remainder of her borders face three sister States, Guatemala, El Salvador, and Nicaragua. Less advanced economically and culturally than any nation in Central America, Honduras all too frequently has been a willing participant or an unwilling pawn in the political struggles of the area.

Honduras is a ninety per cent *mestizo* country. Only six per cent of the 1,428,089 inhabitants are considered Indian and three per cent Negro. The former dwell primarily on the El Salvador border, the latter on the Caribbean coast. What white population there is consists of the descendants of English farmers and fishermen who settled the coastline

in the nineteenth century and later arrivals, the trained specialists in mining and banana production.

The size of Pennsylvania, Honduras is the second largest, but only the third most populated of the five Central American nations. Its density of population is lower than all but Nicaragua, its literacy rate lower than all but Guatemala. The average Honduran is a farmer, living in a village, cultivating his own land. Cattle, coffee, corn, beans, sugar cane, and tobacco are produced for the local markets, but most agriculture is subsistence farming and contributes nothing to the national economy.

The mountains have been economic modifiers and cultural mediators, for they made the country unattractive to the more substantial Spanish settlers looking for quick profits and opened the land to middle-class and peasant stock who worked their own land. These Spaniards found it easy to intermarry and live with the Indians on the basis of equality. Cultural integration of the Indian and the *mestizo* is well advanced even though the level of literacy and advancement in Western terms is relatively low.

The pattern of *hacendados* and landless peons or large numbers of employees in foreign-owned mines and commercial plantations is much less typical in Honduras than her neighbors. In the depths of the mountains there are minerals, on their slopes there is timber, but transportation difficulties do not induce exploitation of the earth. Silver is mined, the largest quantity in Central America, but silver is not as important as bananas in terms of employment and investment by United States companies in sanitation, schools, roads, and railroads. It is said that thousands of Hondurans have never tasted a banana. The banana business is confined to the northwest Caribbean coast, and it is here that the work of the Church is centered.

The Anglican Church came to Honduras for the same reasons it came to the balance of the Central American coastal area, to serve the British West Indian Negroes who were migrating to work in the banana plantations at the turn of the century. Throughout most of its history the Church's work has been



Gendreau

Presidential Palace in Tegucigalpa,
a colonial city untouched by earthquake, fire, or bombardment

understaffed and financed either by the Standard Fruit Company or the United Fruit Company, known in Honduras as the Tela Railroad Company. Unlike Nicaragua where the Church established missions in Indian communities and Costa Rica where missions were developed along the railroad right-of-way, the Church's work in Honduras today is essentially where it was and what it was thirty years ago. There are no strong congregations, only two good church buildings, and less than one thousand communicants.

As the American Church takes over from British jurisdiction, there are two British priests in residence, both now under National Council appointment: the Rev. Patrick Hurley, priest-in-charge of the Church of the Holy Spirit, Tela, and the Rev. Joseph Farley, priest-in-charge of St. John the Baptist, Puerto Cortés, and Holy Trinity, La Ceiba, who spends a third of his time traveling between the two cities. All three cities are Caribbean ports connected by railroad.

While La Ceiba and Puerto Cortés are booming, Tela is depressed, principally because of banana production problems due to hurricanes and disease. The largest congregation and the only parochial school in Honduras are in Tela, but the congregation has lost 138 com-

municants by emigration since 1949. Many families are moving to San Pedro Sula and La Lima, inland cities which may be reached by rail.

San Pedro Sula is the commercial center of Honduras, a growing city, where there is a small but interested group of church men and women but no property and no regular services. La Lima is the center of the United Fruit Company plantations. Anglicans are attending union services. San Pedro would be a logical spot for a resident clergyman who could also minister to La Lima and Tegucigalpa, the capital city, which may be reached by road across the mountains to the southeast. The Church owns no land in Tegucigalpa and there has never been a resident priest. There are, however, a few American Episcopalians who attend union services and a colony of Palestinian traders with Orthodox Christian backgrounds who have shown interest in the Church.

Migrations of coastal Churchmen into San Pedro Sula and La Lima and eventually into Tegucigalpa are part of the total problems facing the Church as it plans to develop a program in Honduras. Prior to expansion the existing programs will be implemented with proper facilities, schools, trained lay people, youth groups, Woman's Auxiliaries, and

continued on page 30



A festival day
in marketplace
at Diryamba
in heart of coffee district

United Nations



All Saints', Managua,
ministers to
Americans, British West
Indians, some Nicaraguans,
has good facilities and resident
priest, but needs to expand

FAMOUS for its great lakes and volcanoes, Nicaragua is infamous for its primitive culture and low economic level. Although it is the largest of the middle American countries, about the size of Wisconsin, it lags behind all its neighbors except Honduras in national income per capita and value of exports. It lies between the Caribbean Sea and the Pacific Ocean with more than two hundred miles of coastline.

It is impossible to attribute this remarkable backwardness to any one factor. A whole maze of negative factors accounts for the situation. Expansive territory and abundant natural resources offer opportunity for advancement, but the peculiar social relations of the country continue to hamper progress.

Internal discord has torn Nicaragua throughout its turbulent history. It has been involved in civil wars and war with its neighbors for the better part of its existence. Six times since 1899 the United States Marines have intervened in the interest of public order and financial security.

Power hungry men have found Nicaragua fertile ground to cultivate their ambitions. In the 1820's an adventurer named William Walker came down from Tennessee with fifty-six men and set himself up as president. He ruled with a high hand until the people tired of him, and ended his career with a bullet.

Another over-ambitious rebel commander, Sandino, resisted the Marines and the government for years. Many Nicaraguans idealized him as the hero of an unknown independence. Actually, he was little better than a local guerilla leader. His band is rumored to be responsible for the murder of a Moravian missionary. With such chaotic leadership, there was scarcely time for the people to worry about anything but war of one kind or another.

Distribution of population prohibits much cultural inter-action among the people. Like Honduras, Nicaragua is a *mestizo* state in which the blending of Indian and Spanish culture is relatively complete. However, the Negro and white English have remained more or less isolated from the main concentration of settlement.

Another peculiarity is that the highland area, unlike the other coun-

Nascent Nicaragua

UPHEAVAL AND UNDERDEVELOPMENT CHARACTERIZE LARGEST STATE

tries, is not the most heavily populated. The settlers who do try to make their homes there are usually driven out by outlaws. Lawlessness runs rampant in the mountains.

Where can a settler go? There is little, if any, worthwhile land available. Most of the land is in the hands of a few, as it was under the old feudal landowner system. This leaves forty-nine per cent of the national territory useless for any productive purpose.

Physical factors, too, add to the hardship of life in Nicaragua. The volcanoes are a constant source of peril. The Spanish conquistadores mistook the lava on their sides for gold because of its yellow color, but scenic value notwithstanding the volcanoes have proved a continual danger to life and property.

Another difficulty produced by nature is the heavy rainfall along the Caribbean coast. As much as two hundred inches fall in a year. This creates a heavy tropical rain forest which allows only a few of the bravest Indians to live in the area.

These physical deterrents long kept the Spaniards off the coast. Seemingly good only for evil, the English and Dutch pirates made it their stop-over base in raids against the Spanish Dons.

Late in the seventeenth century, the English set up a protectorate over the Miskito Indians and later established several colonies of Jamaican Negroes. Later, more Jamaicans were brought in to work on the small plantations. These plantations were then the great source of national income. The plague of 1906 all but wiped out the large banana industry. Some bananas are grown now, but they are still subject to the disease, which may strike at any time.

The most important part in Nicaragua is the lowlands that extend from the Gulf of Fonseca diagonally down across the Isthmus to the border of Costa Rica. This area is of geographic importance, because it

is still thought to be a possible potential canal route. There, west of Lake Nicaragua to the Pacific Coast, are the best agricultural conditions. Most of Nicaragua's population and cities are concentrated in this region.

Recently, agricultural production has improved in Nicaragua but it still has a long way to go. It is a dependent economy leaning mostly on the United States for export. If one of the country's two crops, cotton and coffee, were to fail, or if the United States could not buy from it, Nicaragua's whole economy could be thrown into chaos.

Although, there has been a recent increase in production, none of the benefits have trickled down to the masses. Wages have not been increased or any social benefits introduced. The standard of living has remained the same.

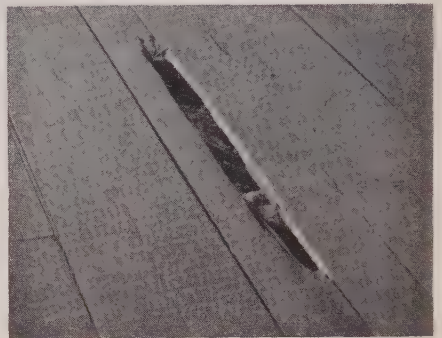
The Church's opportunities for service are unlimited. Influence of the Anglican Church is limited because of strong Roman Catholic dominance. Roman Catholicism is recognized as the national religion, although Church and State are separated. This Church holds a privileged position in education. Roman Catholic instruction must be given in all public schools, and the State is authorized to pay priests for the instruction. The Roman Catholic hierarchy enjoys a more favored position in Nicaragua than any other of the Central American countries today.

There is also a very strong Moravian pull. The first Moravian mission was established in 1847 on the Miskito Coast. This is an older and more widely spread influence than the Anglican. The first Anglican Church was built in 1898 at the request of British West Indian Negroes who were imported to work on banana plantations. Their services were conducted in English as they are now. Since Spanish is the number one language today, there is a

continued on page 35



1954 Birthday Thank Offering built new St. Mark's School, Bluefields



Termites cause disastrous destruction to church property



Archdeacon prepares to visit Pearl Lagoon. Tasbapawnie (below) is Indian village



Episcopal Church Photos



United Fruit Co.
Banana line is tourist attraction, economic necessity, and a church on rails.
Below, San Jose, see city of the new missionary district.



United Fruit Co.

COSTA RICA is a proud and freedom loving country of more than a million people. She has steadfastly refused to submit to slavery from the beginning of her existence. The spirit of Costa Rica is evident even to the casual visitor. The peons, who are on the lowest economic level, are self-respecting and intelligent. This is the only government in Central America that can boast it supports more teachers than soldiers.

Columbus is given credit for discovering and naming Costa Rica, which means "rich coast," but the Spanish conquistadores were the first to settle its 19,692 square miles of territory. On paper, the colony was organized like all others in the Spanish system, which gave the land and the Indians to the settlers. But the Spaniards were in for a surprise, for the natives stubbornly refused to submit to any kind of slavery. They wiped out every outpost as fast as the Spanish could set them up, until Vasquea de Cornado established a capitol at Cartago.

The Indians continually refused to work on the plantations that were set up and finally were killed or re-treated into the inaccessible jungle.

Costa Rica's spirit of freedom raised its head again and again to guarantee individual rights to each of her citizens. When she felt the Central American Federation beginning to stifle her independence, she resigned and set up an independent republic.

Her neighboring countries have had revolution after revolution, but she remains singly unique in the oneness of spirit and belief in the individual. Many of her people have violently opposed opinions, but they prefer to fight it out on the pages of one of her outspoken newspapers rather than do violence to a fellow countryman.

She does her best to help her neighbors by sharing natural and economic resources. She understands their backwardness but will not condone aggression at any time. She was the first country in the western hemisphere to declare war on the axis powers in World War II.

Although officially a Roman Catholic country, Costa Rica guarantees her people religious freedom, and relations between the Church and State are harmonious.

A Rich Coast and a Railroad

BANANA LINE IS BACKBONE OF CHURCH'S MISSION TO COSTA RICA

This dauntless spirit of freedom naturally brings her to educate her people to the highest degree in Central America. Costa Rica boasts a literacy rate of nearly eighty per cent, which is twice as high as her nearest rival, San Salvador.

The government looks after the body as well as the mind with over thirty hospitals and clinics. It is the law in Costa Rica that twenty per cent of the annual budget be spent for public health.

The base of cultural and linguistic unity is strong enough to uphold three drastically contrasted physical areas. On the Caribbean coast are patches of flat land fringing the water. About a decade ago, the United Fruit Company began operations there. They received permission to import the West Indian Negro to work on their banana plantations. Until that time, there were only a few Negroes in the country.

The white Costa Ricans had little or no mixed Indian blood, so insisted these Negroes stay on the Caribbean Coast. Today this is a highly cultured environment with most of the Negroes remaining along the coast. With these British West Indian Negroes living here, their Anglican influence soon followed. As the Negro population began to fan out to San Jose in the Meseta Central area, the need was felt for an Anglican church for them, as well as the English-speaking non-Roman Catholic foreigners there. The Church of the Good Shepherd was built in 1898. It is the oldest non-Roman church in Central America. Originally under the Church of England, it came under the jurisdiction of the American Church in 1947.

A costly railroad, finished in 1890, served the banana economy. Four thousand men, mainly North American construction experts, died in completing the first twenty-five miles of this railroad from Puerto Limon to San Jose. The malarial infested swamps and the densely populated forests took their toll in human life



Episcopal Church Photo

During visitation by the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, formerly in charge, everyone goes along for the ride

making the cost of this railroad per mile one of the most expensive in the world.

Leaving behind the heavy death toll and expense, this railroad today is probably one of the most colorful and unique anywhere. It is still referred to as the "banana line" and is one of the first things most tourists talk about. Now it is used for a highly different purpose. Where once it brought death to its builders, today it brings life and hope to many of the people who live along its tracks with nothing to do and no place to go. With the banana economy almost totally extinct, because of Sigatoka, the plant disease which attacks the banana leaves, there is limited economic opportunity for the people along the line. Every Sunday the train chugs along the old eighty mile route stopping long enough for the Episcopal priest and his crew, made up of acolytes, lay-readers, choir, and lay men and women, to bring the Church to these small towns. At each stop the group finds congregations in dilapidated and makeshift buildings waiting pa-

tiently for their arrival. Known to many as the "Episcopal special," the train is a happy sight coming into places that otherwise could not have the Church.

There are four resident priests in San Jose, and along the tracks in Puerto Limon, Siqueres, and Guacimo. Each of them takes his turn on the Episcopal special making the long and exhausting run. Because of the banana line, Anglican work in this original area is still going strong. The particular need here is for adult education, especially among young adults. The Church could fill an ever increasing vacuum with a well balanced program of education and recreation here one or two evenings a week. Such a program would win the whole-hearted respect and co-operation of the Costa Rican government.

Work of the Church in Costa Rica is centered along the banana line and in San Jose, which is located in the second geographic area in Costa Rica. Here is the real backbone of the country made up of a chain of

continued on page 30

Rich Coast and a Railroad

continued from page 29

highlands which extend from the northwest to the southwest. This is like a table top of flat land picturesquely surrounded by an even higher volcanic chain. This area is the economic and political core of Costa Rica.

Further proof of the individual's economic independence is seen in their system of small farms. Enough food is grown for domestic use as well as commercial coffee for export. Significantly, most of the coffee is grown on holdings of less than twenty-five acres. There are only a few large coffee *fincas* here as opposed to the Pacific coastal area.

This Pacific coastal area is the least democratic and productive of the region. Here, there is a system of large estates owned by a few landowners with the hired *mestizo* workers, like the feudal land systems. It resembles its neighbor Nicaragua more than the rest of the country. There is a great need in this area for the Church and its teachers.

The Church must meet many particular needs in each of the country's three regions. Although language is one of the unifying factors in the country, it is a problem for the Episcopal Church. More and more the Spanish influence is felt. The people are either bi-lingual or speak Spanish. Even the British West Indians now speak Spanish as well as English, and their children are learning Spanish. If the Church is to proceed with its work, its first problem is to train bi-lingual clergy as well as teachers.

Schools should be in Spanish with English taught in the first grade and some courses throughout the curriculum. These schools would make a particular appeal to families who want their children to be well educated in both languages.

More particularly, the church can offer pre-school classes, supplementary education for those who have not finished their schooling, adult education, night schools to train lay workers. Leadership must be developed among the Costa Ricans themselves. Many are serving

in minor capacities in the church now, but they must be assured the opportunity of continuing their studies.

The Church has a strong influence among British West Indian people, but it must not stop with this. It should bring them some kind of special program geared to their needs. A parish worker should be trained from among their people.

There is a large and growing German colony in San Jose which offers another opportunity for some type of specialized service that would appeal to them.

Costa Rica is a highly civilized and cultured society growing and changing all the time. The opportunity is there for service and influence from the Church. The job is started and now must expand with the rest of this vital country.

Highland Honduras

continued from page 25

educational and recreation programs directed toward the British West Indian without excluding the Indian or Honduran. A cultural shift of the British West Indian from English-speaking to predominantly Spanish-speaking must also be taken into consideration, for at the present time, with the exception of new work in San Pedro Sula and La Lima, the Church's work and worship is conducted in English. All the textbooks used in the Tela school were printed in England.

There is a sharp contrast between the coastal cities where the Church has work today and interior Honduras where the Church's mission may one day be directed. The banana towns resemble some of the United States Gulf Coast towns: wood houses with corrugated iron roofs, raised off the ground two or three feet for coolness and health; wide streets, palm trees, many flowering shrubs, English names, large Negro population. Inland everything is Spanish: adobe brick houses with red tile roofs and patios, narrow streets, and central village squares. Interior Honduras remains virtually untouched since it was invaded by the Spanish conquistadors four hundred years ago. Tegucigalpa is a remote, highland city, the only capital in the Western hemisphere un-

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By The Rev. William W. Reed

Director of Christian Education, Trinity Church, New York City

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Pub.
May 15, 1958

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ouched by a railroad. It is untouched also by severe earthquake, fire, flood, hurricane, or bombardment, untouched by change. But change is coming to Honduras, change may even come to Tegucigalpa.

The banana expansion on the north coast is probably past its peak with little chance of diversion to the meager Pacific shore. In the future the economy and political initiative could swing back into the interior. This would have important consequences for the Church, not only in a weakened economy, but in the reduction of the population on the Caribbean coast where the Church is active and a shift of Episcopalians, both Negro and *mestizo* to the interior highlands and to Tegucigalpa.

A weakened banana industry need not be catastrophic for Honduras. The climate is ideal for coffee. If the individual grower and jobber could learn to grade coffee beans, the value of Honduran coffee would rise on the world market. With improved transportation, forest resources could be developed. Two American oil companies at present have concessions to explore the north coastal area for petroleum. Whether coffee or forest products or even oil shifts Honduras' economy, the shift will produce economic and population losses in the area the Church now serves and new problems in the interior when the very different Negro West Indian culture comes into contact with the older and relatively well-adjusted *mestizo* culture. Would the members of an English-speaking parish in Tegucigalpa welcome English-speaking Episcopalian Negroes from the Caribbean coast? As a swinging, shifting economy affects the general population, so it will affect the Church.

Songs are Sought

A NEW children's song book is being prepared for Seabury Press, designed for children three to eight years old. The editors are searching for hymns, songs and games, poems which express a child's thoughts about God and his world, or folk tunes which could be used for children's games. Recommendations may be sent to Margaret and Norman Mealy, 41 Kirkland Street, Cambridge 38, Mass.

Corn Meal Men

continued from page 17

hammocks, but where it is colder use small, built-in platforms or pallets on the bare floor. In the *tierra caliente* the house is a thrown-together affair, of wood or bamboo, thatched with palm leaves. In the *tierra templada*, or temperate zone, it is of wood with a firmer thatch of grass or broad-leaved plant. As villages grow larger houses grow more pretentious, with corrugated iron, adobe, or even cement walls, iron or baked tile roofing. The rural home of the land owner is a large sprawling affair built around patios, hidden behind a high wall, and he has often transposed the same architectural idea to the city, though sharp-lined modernistic houses are appearing in new urban residential districts. Even in the capital cities skyscrapers are unheard-of—this is earthquake country.

However tiny the village, one feature is constant—the Roman Catholic church. The villager is a Roman Catholic, though some of the things

he does in Christ's name would be familiar to his ancestors who built the pyramids of the Mayas. From them come the flowers and animals that distinguish his religious processions, though they are no longer sacrificed, and from them come the dances he may do even on the steps of the church. He probably identifies the local priest with the *genta*, or aristocratic land-owning class, and is appropriately suspicious of him under his veil of respect. Still, because Catholicism is bound up with caste in his mind, it is doubly hard to convert him away from it.

The ancient Maya legend of Creation combined the themes of the Biblical Garden of Eden and Tower of Babel stories. It held that the tribes of men were descended from three progenitors divinely fashioned out of corn meal, infused with life, and sent to found families ineluctably and eternally divided by high mountains. The Church, entering Central America, knows that the myth is pertinent. It must find, not one way, but many ways, to carry a single Christ to the corn meal men.

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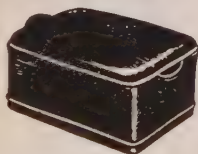
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Mayan Memories

continued from page 21

poorer fields that were not seized by the conquistadores. Even these were eventually gobbled up by ambitious *ladinos*, and various government attempts to redistribute the land among small Indian farmers have been unsuccessful. Today, landless Indians, or sons of a family that owns just enough land to subsist, are forced to leave their homes and work for *ladinos* or white owners of *fincas* or plantations in a relationship not too different from the old peon-patron pattern of colonial days. Hating his situation, suspicious of both white man and *ladino*, the Indian earns enough to buy a farm patch of his own and rushes back to his native village, deliberately untouched by the western culture into which the Guatemalan government hopes to assimilate him.

A tourist in Central America tells of kneeling in a Roman Catholic Church and watching some enormous spiders skuttle out from under the blue satin robe on an image of the Virgin Mary. Religion in Guatemala is a little like that: A mantle of Roman Catholicism pulled over a still-vital paganism. An Indian will often kneel on the steps of a church to burn incense to a Maya god before he goes in and lights a candle to the Christian one.

Feeding contentedly on his lumpy paste of Spanish wine and Maya corn meal, the Indian is hard to convince that he needs a more nourishing spiritual food. Any suggestion by non-Roman Christian missionaries that he lessen the proportion of corn meal will be greeted with the stubborn suspicion he reserves for all white men who want to change him. To the *ladino*, Catholicism is a measure of Spanishness. A conversion that may down-grade him caste-wise is almost unthinkable.

Presbyterians and other non-Roman churches have been working in Guatemala for half a century or more, and have made slow, but comforting headway. The Anglican Communion is all but unknown. In the capital, Guatemala City, there is a struggling English-American congregation, St. George's Mission which meets in a chapel of the British Legation. In the east, on the United Fruit Company's plantation

Churchmen in the News

continued from page 6

present priest in charge of St. Thomas' Mission, Point Hope, Alaska, as his successor; the resignation of Mrs. HARDING MIGOTTI as Assistant Secretary for work with overseas students in the Division of College Work and the appointment of the REV. SAMUEL J. WYLIE, Episcopal chaplain at Brown University, Providence, R.I., as an Associate Secretary in the Division; the resignation of Gladys Quist, Director of Field Work at Windham House, church graduate training center for women in New York City; and the change of the Rev. Claude L. Pickens, Jr., from Assistant to Associate Secretary in the Overseas Department and the Rev. John D. McCarty from Assistant to Associate Secretary in the Unit of Research and Field Study.

• RUTH ABDELNOUR, an active communicant of St. John's Church, Cohoes, N.Y., has been appointed to the Missionary District of Central America where she will serve as secretary to the Rt. Rev. David E. Richards, Missionary Bishop, in San Jose, Costa Rica.

at Bananera, there is a small, frame Anglican chapel owned by the company which has a priest in residence on weekends. A priest has begun a search for the Anglicans reputed to live in the eastern seaport town of Puerto Barrios, but no services have yet been held there.

Everything is still to be done by the Church in Guatemala. As in all the countries of Central America, it must identify itself as a national Church, not an American one, for North American motives are suspect. Guatemalan clergy must be trained and ordained as soon as possible, and they must speak the language and understand the customs of the community they serve—a big order when the community is a remote Indian village where the clock stopped in the sixteenth century. The Christian opportunity to improve education and health is almost unlimited, but the Church must be prepared for hostility on several levels. If it is possible to proceed with courageous care, the Church must find a way to do it.

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Central America in Books

continued from page 18

Harris, *Economic Problems of Latin America* (New York, McGraw, 1944), or George Wythe, *Industry in Latin America* (New York, Columbia, 1945, \$5), can supply a great deal of information about the economic conditions which obtain in Central America.

Understanding of the human factors operating in Central America is slightly more difficult to obtain, partly because not many studies are available and partly because two separate cultures are involved: Indian and Spanish. By far the best general discussion of Indian culture will be found in Sol Tax, editor, *Heritage of Conquest* (Chicago, Free, 1952, \$5), which reports a round table discussion by a number of eminent anthropologists on what they term "meso-america." This includes Guatemala and parts of Honduras, the two most "Indian" States in the region. The June, 1955, volume of the *American Anthropologist*, devoted to Latin America, also could be read with profit, for it discusses aspects of both Indian and Spanish culture. As regards Spanish-Latin American culture, I strongly recommend René de Visme Williamson's little book, *Culture and Policy* (Knoxville, University of Tennessee, 1949, \$2), which attempts to explain some of the social-psychological traits which motivate the Latin. To add depth to this understanding, the reader might review William Rex Crawford, *A Century of Latin American Thought* (Cambridge, Harvard, 1941), which presents both discussion and examples of Latin American intellectual and philosophical ideas.

Some discussion of politics in Latin America can be found in Austin F. Macdonald, *Latin American Politics and Government* (New York, Crowell, 1954, 2nd ed. \$6) and Harold E. Davis, ed., *Government and Politics in Latin America* (New York, 1958). The former has the advantage of a country by country descriptive approach, but lacks the analytical depth found in the latter. On a more specific tack, both the long introductory section and the chapter on Central America in Rob-

continued on page 34



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Central America in Books

continued from page 33

ert J. Alexander, *Communism in Latin America* (New Brunswick, Rutgers, 1957, \$9) can be very valu-
able in understanding some of the
radical movements in the Central
American States.

Relatively little has been written
on church-state relations in Latin
America. The definitive work, J.
Lloyd Mecham, *Church and State in Latin America* (Chapel Hill, Uni-
versity of North Carolina, 1934), ob-
viously is outdated, but it does sup-
ply historical perspective. Although
it deals with but one country, Mary
P. Holleran, *Church and State in Guatemala* (New York, Columbia,
1949), can be of value in providing
a more recent consideration of the
role of religion in a Central Ameri-
can State. With limitations, what
Miss Holleran says of Guatemala
can be applied to the other four
States of the area. For a Roman
Catholic viewpoint concerning Prot-
estant missionary activities in Latin
America, see John W. White, *Our Good Neighbor Hurdle* (Milwau-
kee, Bruce, 1943).

The University of Florida has
published a series of volumes record-
ing the papers read at its annual
conference on the Caribbean, in-
cluding Central America. These vol-
umes include: 1950—The Caribbean
at Mid-Century; 1951—Peoples,
Problems, and Prospects; 1952—
Contemporary Trends; 1953—Econ-
omy; 1954—Culture; 1955—Current
Political Problems; 1956—Contem-
porary International Relations. Al-
though the material included tends
toward the general, usually the sur-
vey of the subject-matter is both in-
formative and up to date.

A number of publications are
available for each of the five coun-
tries of Central America. I shall sim-
ply list them and indicate the sub-
ject-matter, because of limitations of
space.

Guatemala. Erna Fergusson, *Gua-
temala* (New York, Knopf, 1937,
\$4.50), general; Chester Lloyd Jones,
Guatemala, Past and Present (Min-
neapolis, University of Minnesota,
1940), geographic, economic, social;
Samuel Guy Inman, *A New Day in
Guatemala: a Study of the Present*

continued on page 35

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Central America in Books

continued from page 34

Social Revolution (Wilton, Conn., 1951), social, economic; International Bank for Reconstruction and Development, *The Economic Development of Guatemala* (Washington, 1951), economic; Leo Suslow, *Aspects of Social Reforms in Guatemala* (Hamilton, Colgate, N.Y., 1949), social, economic; Theodore Geiger, *Communism versus Progress in Guatemala* (Washington, 1953), social, economic, political; Inter-American series 48, *Intervention of International Communism in Guatemala* (Washington, 1954), U.S. government publication, political.

Honduras. William S. Stokes, *Honduras, an Area Study in Government* (Madison, University of Wisconsin, 1950, \$6), political.

El Salvador. H. C. Wallich and J. H. Adler, *Public Finance in a Developing Country: El Salvador* (Cambridge, Harvard, 1951, \$6), economic.

Costa Rica. Chester Lloyd Jones, *Costa Rica and Civilization in the Caribbean* (Madison, University of Wisconsin, 1935), social, political; John and Mavis Biesanz, *Costa Rican Life* (New York, Columbia, 1944, \$3.25), social, economic; Stacy May et al., *Costa Rica: a Study in Economic Development* (New York, Twentieth Century, 1952, \$3), economic.

Nicaragua. Harold N. Denny, *Dollars for Bullets, The Story of American Rule in Nicaragua* (New York, Dial, 1929), historic, economic, social; I. J. Cox, *Nicaragua and the United States, 1909-1927* (Boston, World Peace Foundation, 1927), historic.

In conclusion, I would suggest one book very strongly. That is, any good text book in Spanish language and grammar. All the collateral reading suggested here can only be background and will lose much of its value if the interested person does not take the trouble to equip himself with the one indispensable and basic tool, a working knowledge of the Spanish language. If one cannot communicate and be communicated with, he will never really understand a people whose culture and whole way of life is different from his own.

Nascent Nicaragua

continued from page 27

great need for bi-lingual clergy.

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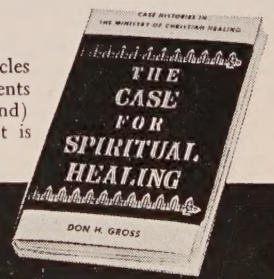
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Salvadorian Switzerland

continued from page 22

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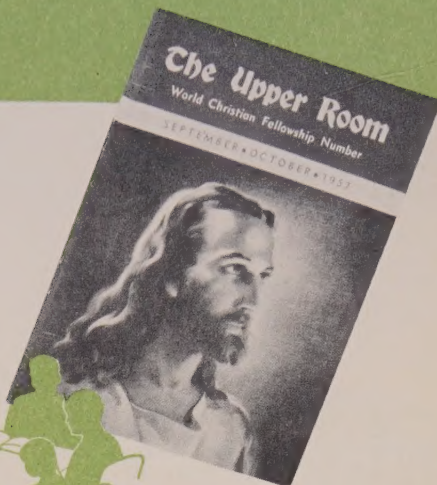


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